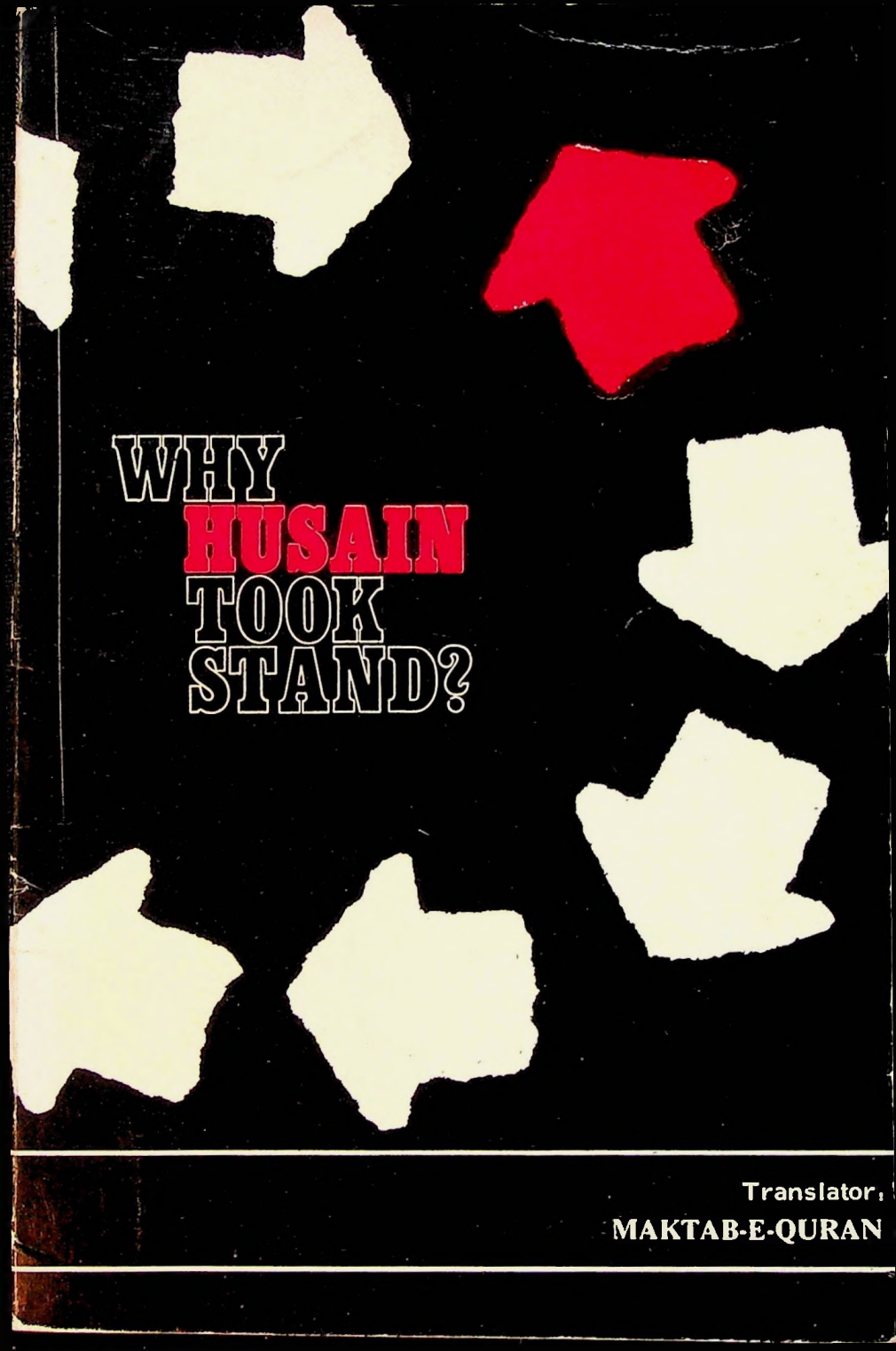

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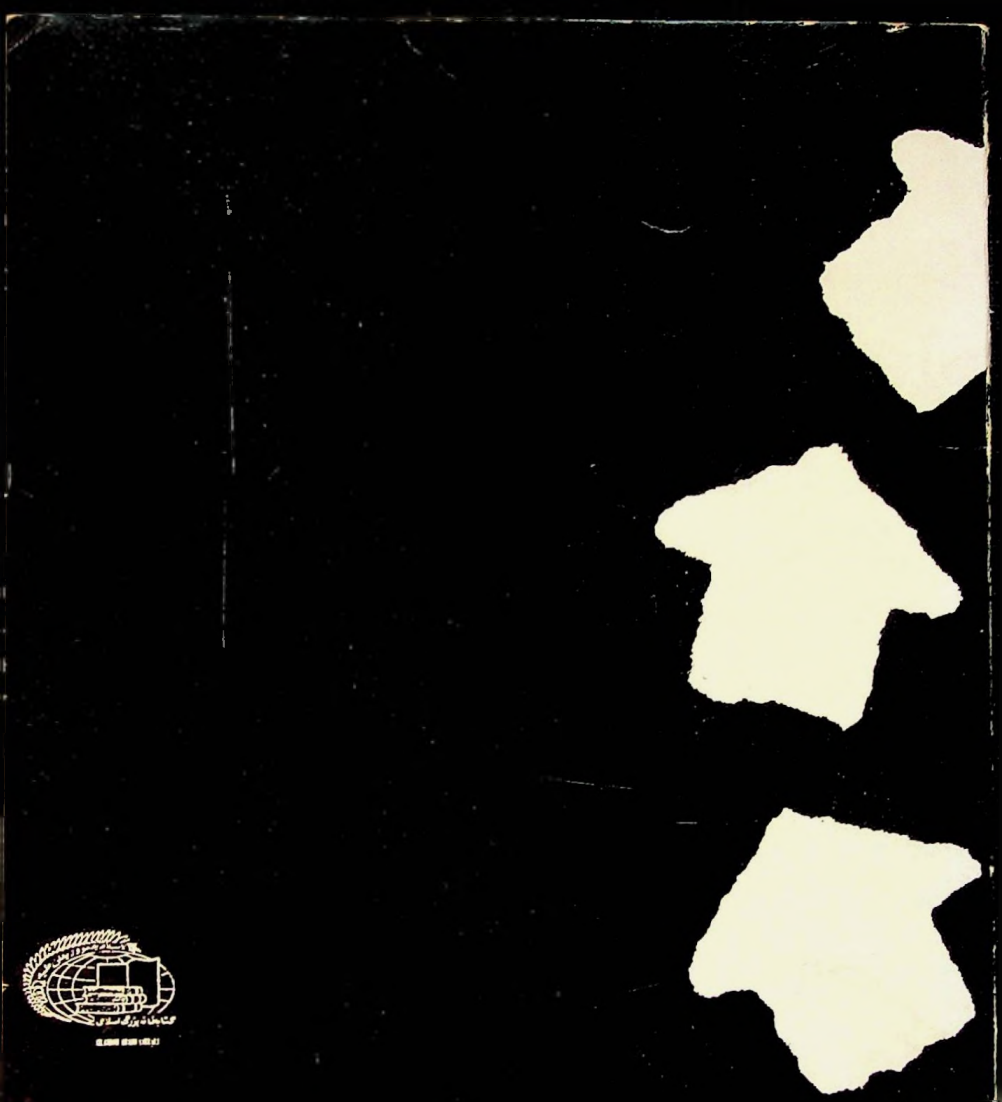

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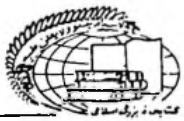
۵۵/۳/۱۰

IN THE NAME OF ALLAH
THE MOST BENEFICENT AND MERCIFUL

تقدیم
سید عبدالمهدی آل علامه موسوی
Seyyed Abdulmahdi Alamah Mousavi

MOHAMMA TAQI SHARI'ATI

WHY HUSAIN TOOK STAND ?



WHY HUSAIN TOOK STAND

In the name of Allah, Merciful and Kind :

To quote Quran: 'All those that have been martyred in the cause of Allah never consider them dead, rather they are alive and get their varied subsistence from their Sustainer!'

To quote three couplets by Husain A.S. :-

"I am a head of the entire world due to my ethical elegance and courage. The light of guidance secured the glowing resplendence from my sense and wisdom even in the gloom!

'The deniers wanted to extinguish this light, but the God willed not but to raise its splendour to extreme!'

May Almighty by the grace of the Chief of the Martyrs Husain make this auspicious festival felicitous to all the Shias and particularly to the respected audience of this congregation! O Allah! count us all among the friends of Abi Abdullah il Husain A.S.!

The Two kinds of Life and Death

There is one birth and one death for every individual rather for every living being – the natural birth and the natural death, but for the great personalities there happen to be two lives and two deaths.

Even the great personalities have one birth like others, in the sense that they too are born to their mothers like others and

similarly they too face one death, when the soul parts from the tegument of the body. This birth and death are natural, physical and general.

But they have a particular birth as well which starts on the time when that great person commences his fruitful, consequential and active practical life, a life which impregnates the people with the impressions of its practical values. This very is the second birth. On account of the all-surrounding personality of the man, his spiritual greatness and the significance of his activity this life varies in duration and extent. One person leaves his impressions in some limited bounds, and these impressions sustain only to a time limit and then are obliterated, in this the death of that person occurs. There is yet another person whose fruitful and beneficial activity prevails upon the entire ecumene and no assessment of his all-surrounding existence is possible nor can any extent to it be defined. It breaks all the limitations and thus his death is either prolonged or does not occur at all. So long the world remains he too lives.

(The speech given by Hon'ble Prof. Aqai Shariathi in the Kanoon-e-Nashr-e-Haqaiq-e-Islami, Mashad on 3rd. Shabaan, 1382H). On the auspicious occasion of the celebration of the Birthday of Husain A.S. son of Ali A.S. the leader of the liberals.

The Savants of Religion are alive

According to Quran : The real savants or the learned men of religion and the sages never die.

On that night when Ali A.S. grasping the hand of Kumail A R. led him to the cemetry and there he dilated the points on

the excellence of learning, and summing them up said :

"The learning is such a religion which is acquired by the men. It is through the learning alone that a man can subjugate others in life and gets fame and renown after death."

"Those who amass wealth are dead in this very life but the learned are alive till the existence of the world - Although they rise from the midst their memory, their name, their effects and the reflection of their dignified souls remain ever alive in the hearts of the people."

Never think the Martyrs to be dead :

You have read what the Chief of the Faithful said about the learned that they never die

The Quran says : Dont think that the Martyrs in the cause of God are dead. They are eternally alive.!"

Husain A.S. is alive eternally and exists.

Husain A.S. has attained perpetual life by two angles of view. The first reason is that he is a learned man and "so long remains the world shall the learned men remain!" The second reason is that he is a martyr in the cause of God and is the Chief of all those that have sacrificed their lives in the cause of religion and freedom.

Although there is not a single individual in this gathering who would make such statements, I am placing these subjects before the youth for if they happen to confront such insipid discussions they might be able to respond them. It is not my aim to lay such intangible meanings with which the audience happens to be unfamiliar.

The Meaning of Freedom

There are two meanings of Freedom, the one which the politicians construe. Let them what they mean, but those who are good shall interpret it in a good manner, while those who are bad shall do it so. But the meaning of the freedom deduced by the righteous persons is the freedom which is in accordance with the Quran, for which the Prophets were deputed.

"*Sura I' raf*: *157*: "And he removes from them the burden laid on theirs backs and the meshes entangling them."

The Prophetic advent has been to redeem the man from the shackles of disbelief and the chains of whims and vagaries binding their minds and brains. and to relieve them from the heavy burden of sin, infidelity and misguidance. In this way the Prophets have come to save the people from the miseries of the world and its damnation.

To quote Quranic invocation : "Relieve my nape from the hell-fire; i.e. the freedom of man from the devilish thoughts, from the tangles of wishes and vaindesire, from the snares of Satan,from the fire of hell, and from the wretchedness and helplessness in the hereafter. This actually is the meaning of freedom

The Martyr for Freedom

When we say that Husain A.S. is the martyr for freedom it means this very freedom which we have cxplained above.

An Egyptian writer Abdur Rahman Ash Shargadi has written a very good book "Mohammad Rasool ul Hurriyeh" (Mohmmad the Prophet of freedom).

Imam Husain A.S. is the martyr in the cause of religion

and also of freedom. It is not only for Shias to pride on the name of Husain but it is becoming that all the lovers of freedom should feel proud of him.

It is accidental that both the births of Husain have occurred on the same day. It is amazing indeed that the third of Shabaan is the birthday of Imam A.S. according to what generally is observed, and on that very day Husain A.S. entered Mecca.

Towards Mecca

The third of Shabaan is a date on which Imam A.S. was born and also the one on which he entered. Mecca, i.e. the date which marks the commencement of his fruitful and conseqnential activity which shall remain fresh upto the day of judgement. Why I prefer the date of his entry in Mecca to the date of departure from Medina is for the reason that the departure from Medina was for the object that he should start his work in the shelter of God and remain free from swearing the allegiance. He had not yet started his tussle and had departed from there without swearing the allegiance. As soon as he entered Mecca he started his struggle inorder to enlighten the minds and brains of the people because from the date of the martyrdom of his father and particularly after the relinquishment of his brother Imam Hasan A.S., Muawiya on the strength of his absolute power and particularly for his hostility with Ali A. S. had been engaged in deliberate tampering of the principles and the tenets of Islam.

Socrates had said while in prison that for twenty years he had been calumniated and if the defence on his part was stressed upon he should also be given a period of twenty years.

A single and lonely prisoner could not refute in twenty minuites the calumny continued for twenty years. Such defence and vindication could not be successful and effective.

But notice how the son of the Prophet had undone the Umayyids in so short a time.

The wails and lamentations were not the sole object

It was a time when it used to be very hideous to the ears, excepting the top learned men of religion, the preachers and the sages, some individuals used to pass a verdict of sacrelige and blasphemy on anything which was contradictory to the traditional observances They protested against it vociferously, but now the thoughts and reflections are free. I have noticed some enlightened persons preaching on the pulpit and incluca-ting the minds of people not to lower the object of Imam Husain A. S. as to make it dependant sheely on lamentation and weeping Twenty years ago such expression was difficult but it is my good fortune that my audience ever comprised of learned and reasonable men who have acquired the modern as well as ancient learnings. They are not the followers of same track but are argumentative. In fine the object of Husain A.S should not be lowered so much.

Though in connection with the fact mentioned it is different if some one questions whether one should weep for Husian A.S. or not. Thcse two matters are jumbled up either by the selfish persons or the extremely ignorant individuals.

I offer the witnes of all these persons who constitute this assembly who have been fully familiar with my speeches that recollecting the torturing pains and afflictions of Imam Husain A.S. I am my self much moved more than anybody else, and

become helpless in suppressing my tears. I cannot peruse the annals of martyrdom since my condition undergoes a change. I can never oppose the lachrymation nor, God forbid, I can prohibit people from weeping and wailling, rather I say that the eye which sheds not for Husain A. S. and the heart which is not struck with pain are not the human eye and heart, but this is quite different from the fact that Hussain A.S. was martyred only for the absolution of some people from a future age to assemble and weep for him.

The Salvation from the sins

For years the preachers and the learned men of Islam have been indulging in disputation with the Christianity and the books of this disputation of the Musalmans with the Christians are fully based upon this fact that it was only a fabricated fiction regarding Jesus Christ, that the Great God sent His son for being sacrificed for redemption of the people from their burden of sins and tarnation. To express this denial is painful for such Musalmans who oppose this belief and consider it as nonsense. They are the followers of the same book which says: One who does wrong shall suffer for it (Sura Nisa psalm 123). Whosoever will do the slightest good shall be rewarded for it, and even the slightest wrong one does, shall he see it (Sura Zalzal psl. 897) The man has no other thing for himself save what he strives for (Sura An-Najm psl. 39)

The heavenly Book which always commands for meditation and reasoning, which gives great importance and value to reason as compared to other religions and laws, it does not become for the followers of that Book to say that Hussain A.S. came and was martyred, after whom some people assembled to wail and lament for him, and those who wept for him were absolved of all their sins.

Three kinds of Sins

Husain A.S's venerable father said on the pulpit: There are three kinds of sins and outrages. One is an outrage which cannot be pardoned; the second is one which cannot be abondoned without being avenged, and the third outrage is that which is forgiven gratis.

There are three kinds of sins. The first kind is of a sin which will never be forgiven and it is to believe in some component and the sharer of God, and there is the sin which cannot be pardoned on begging for it and on renunciation.

The tyrrany on fellow-beings has extreme penalty. It is not the wound that can be easily cured or avenged by wallopping. Those who commit cruelty against a creature of God are not susceptible to redemtion unless they are punished for it, not to say of the whipping, daggering or wounding the body. The punishment for cruelty on others is more severe than lashing and wounding, hence what Hazrat Amir-ul-momineen A,S. has said is quite correct and what is reported to have been said by Imam Jafer Sadiq A.S. that even the sins equal to the number of sand particles in the desert, of commitment of cruelty on fellow-beings shall be pardoned in lieu of his weeping for Husain A.S. can not be correct. Supposing you are a professional and spent the whole of your life in cutting the ears of the people, or an officers of some department and spent your life in collecting bribes from the people or a holder of authority and power, spending whole of life in hammering the heads of the people, harming them by your tongue, hands, pen and practice, put to miseries and affictions by you, and thousands of Shias of Husain A.S. being maltreated by you for losses and pains, then would your sheer shedding of tears absolve your sins? O elders is this sane?

At this juncture it is necessary for us to find out which of the sins are exculpable.

Ali A.S. has himself said: A self rending outrage is an outrage against one's self. The man's commitment of sin for his person is an insignificant matter (a minor sin).

Certainly these subjects are such which are to be discussed on the Aashoora (10th. Moharrum) and today happens to be the night of the genesis. This night is for rejoicings and delight and this topic is not in keeping with it, but before my arriving at the real topic I would like to place this thing before the elderly learned gentlemen who are bound to convey these discussions to the vision and audience of the people, I mean the realities of the religion.

The object of deputation of the Prophet

All are fully aware that the object of the deputation of the Prophets, particularly of Mohammad son of Abdullah (Shouts of Salawath from the gathering)

The Salawath should be called out loudly. It is the tradition of the commons that the learned people amongst them do not weep nor call out Salawath? I usually address the institutions of the writers annually and this respectable audience is a witness to the fact that they call out Salawath loudly. (Vociferous Salawath from the gathering).

To quote psalm 2 of Sura Jum'aa: He is the same God who amongst those ignorant people deputed one of them who recites before them His psalms, purifies them and teaches them the things of reason and learning.

The duty of the Prophet of Islam is the purification of the conscience, and this is incumbent before the teachings of the commandments to awaken the hearts, then to enlighten them with the natural light and to purge the pages of their conscience from the polythiestic pollution and purify them of the filth of vaindesires and then teach them, because if a polluted one acquires the knowledge it will be like a sword in the hands of an ebrietous negro. Hence the primal importance is to the purification of soul and this very purification of soul and the reconciliation of heart is the object of the deputation of the Prophet.

Purity and cleanliness is the foundation of Islam. The renowned saying that Islam is based on cleanliness is to be interpreted in such a way that the cleanliness should be meant extensively. The cleanliness does not mean only that of the body but also of the heart and brain. They should all be purified.

The foundation of Islam is this very purification. The first proclamation of Islam is the Unity of God i.e. there is no god but Allah. Before establishing the Unity of God in mind it is necessary to wipe off the polytheistic notions from the heart and cleanse it of polytheistic pollution. Thus the first base of religion rests on purity i.e. the purgation of the polytheism, after which when we ponder over the ethical excellences can we expect one to be adorned with the ethical excellences without first getting rid of the ethical aberrations, vulgarities and the perverse habits in which one had been indulgent? Never!

A person was asked to take part in the crusade in the Prophet's leadership. He replied that if he ventured to go he would not be able to overcome his weakness for the pretty women and would not be able to control himself, there fore he declined to go.

A group of the hypocrites and three of the faithful [1] broke their promise to join the Jehad, and these three who remained behind were dealt with harshly till the psalm 118 of Sura Tauba revealed itself: "The land inspite of so much extent became narrow for them", meaning that in This very incident all who avoided the crusade one of them apologised. When the Prophet was about to set out these were apologising. What is this? Is this the excuse? Can this man become a crusader? Evidently, he cannot, unless he purifies himself ethically he cannot attain the heights of ethics.

(1) The story of these three persons who refrained themselves from participating in the Jehad with the prophet is described in Sura Tauba. A group of the hypocrites put up an excuse but these three persons of the faithful were men of insight, never was the hypocrisy observed in them, and they were Kaab bin Maalik, Murara bin Rabi' and Hilaal ibne Umaiyya.

The rituals of the prayer too are similar. If you peruse the religious books you will first find the discussions about the purification, ablution, bath and cleaning by dust, and then the prayer devotion etc., rather it can be said that our prayer itself is purification and cleanliness. There is one sermon of Ali A.S. based on prayer in Nehjul Balaagha. He says in it that the Prophet has given prayer the resemblance with a hot water fountain. If anyone bathes and laves himself in it five times daily no filth and pollution can remain on his body. This is infact the condition of the prayer and similarly the fasting is also a purgative. In the financial matters too unless the rights of the destitutes are separated one cannot spend from his wealth. The word Zakaath means purgation and purification etc.

Hence the motto 'Islam is based on puification' is applicable on every stage. In the matters of belief, ethics, religious observances, rather on all stages of individual and communal

life this principle holds good.

Dont oblivionise the object

The Prophet came for the purification of the soul and this very is the object of the prophet hood Before the teachings of Quran and the commandments he commences his task with the purification of the souls. To quote Quaran: 'To purify their souls and then teach them the Book and the wise things', This infact is the object of the deputation of the Prophet. Hence every tradition, every saying, every introduction, every good tidings, every reward and desirable thing which is consistent with this object is correct, and contrary to this is incorrect.

The Prophet came for the purification of the soul hence all the obligatory and desirable deeds which the adherents of the Prophet observe, should be ancillory and accessory to this object, and if opposed to it they are wrong, and there is a loophole for doubt in it.

What should I say to the people regarding the intercession, the pilgrimage and the lamentation? When I want to make the people eager for the pilgrimage to the holy tombs and make them hopeful of the intercession or preach for the lamentation on Husain A.S. and make clear to them the necessity of the revival of the object by Mohammad's progeny, I stress upon them that if these deeds were efficacious for the purification of their souls then they were all good, rather they were the object of the prophethood, but when it was not so then there was a doubt, and whatever we have understood was not correct, and therefore binding on us to review our imaginations and outlook. For, it can never be that the Prophet came for the purity of soul and after him Husain A.S. (God forbid) came to promulgate spurious ac-

tions. Are such conceptions right? Was that great Imam martyred to make the people bold and impudent in commitment of sins, holding a mourning congregation once a week and then have license for the commitment of what ever sin is desired? To visit Karbala and return to indulge in all intended wrongs. Speak truthfully does the sound reason accept these things or will you all admit that this is all contary to the object of the deputation of the Prophet?

What does Hasain say about his stand ?

Come let us examine what Imam Husain A.S. himself says : It is crystal clear that from the time of his departure from Medina to his martyrdom, each and every minute thing regarding this subject is preserved. You know full well that for almost twenty years these subjects are being elucidated elaborately in this house.

When he intended leaving Medina he visited to the tomb of the Holy Prophet. The history of mankind bid farewell to him on the last resting place of that dignified being and this very is the place where the Imam said: 'O Prophet of God! O my grandfather! you know well what I have before me. In what distress and tussle I have been entangled. And you know this too well that I am fond of virtuous deeds and am disgusted with the promulgated evils' i.e. now J am confronting such things which shall be helpful in promulgation of the evils, and the present circumstances are such that my struggle against it is perilous to my life. ' Imam A.S. started weeping and then slept. In the

★"O my God! this is the tomb of Thy Prophet, and I am the son of Thy Prophet's daughter, and Thou knowest full well what confronts me. O God! I befriend the virtue and repel the vice!"

dream, the Prophet ordered him to go saying that it was binding for him to take up arms and that the God willed to see him martyred!'

I will reproduce all those incidents in order and with detail so that you may be reminded, and you know even more than me.

After that he got ready for departure and his brother Mohammad Hanafiyya either could not accompany him for some reason or Imam Husain A.S. must have asked him to remain in Madina to look after the matters-

I have no right to say anything about Mohammed Hanafiaya in addition to what Husain A.S. said, who looked upon him with respect. How can I vent ure to criticise him for not accompanying.? It is particularly written that Imam A.S. had asked him to remain in Medina and keep intimating him with the proceedings at Medina*.

Husain A.S. while leaving Medina indited a testament and handed it to his brother Mohammad Hanafiyya. In this testment he elucidated and explained the object of his journey in which he says :

The Testment of Husain A.S.

After that Imam Husain A.S. mentioned about his martyrdom disclosing such subjects which are highly important**.

This discussion is not for tonight hence I postpone the continuance of this topic for some other suitable occasion. Quoting Imam Husain's words : I apologise if the words are not in order since my memory is not keen enough, anyhow the purport

* To quote Husain A.S. : But O my brother ! it is necessary for you to stay in Medina and become my very eyes for me, so that nothing of their proceedings remain concealed from me.

is the same. "I am not led by the influence of ambition and desire, nor have I come to create any disruption. My stand is not for tyrrany, cruelty, revolt or high-handedness. I donot want to break up sedition on land, but I have come to introduce reform: I stand for peace and reform that I may take steps to reform this nation which is seditious and mischievous from head to foot. My object is to command what is good and reject what is evil. I want to pursue the steps of my grandfather, and Ali ibne Abi Talib, my father, under their guidance and to perpetuate their trend.

What he did in Mecca

After that he entered Mecca. All the time he stayed in Mecca i.e. from 3rd. Shabaan when he entered, the whole of of Ramazan, Shaval, Ziqaad and till the 8th. of Zilhij he stayed in Mecca. Was he sitting there idle ? No, but as I have mentioned before, Mecca was the centre of Muslim Domain. The people of distant lands heard of Imam's entry in Mecca and started pouring in by multitudes. Husain A.S. took advantage of his leisure and explained to the people how the admintstrators of Umayyids had garbled the verities to

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** Although it is a custom of expressing one's beliefs on the tombs of the Prophet and Imams, Husain's this action may be considered as conducive for others to follow his example, but at this juncture the object of his utterance discloses rationally, and the strange like lihood rather absolute is that the accursed geneological tree of the Umnyyids and the impudence and vulgarity of their despotic and ominous sway had riseen to such heights that the poisonous propaganda full of scorn and falsehood was even contrived not only to deny the Imamate of Husain A.S. but also to create doubt in his faith and godliness. Hence Imam A.S. removed the least posible doubt from the hearts of simple and ignorant people by his speeches and deeds up to the day of Aashoora. I dont want to relate this heart-scorching fact tonight being the night of festivity, rejoicing and merryment.

them and poisoning the Islamic teachings had inculcated their minds adversely. He unveiled the facts to them and pointed to the people what the truth was. He delivered a harangue in Masjid-al-Haraam and said: the death is as binding for the mankind as the necklace in the neck of a woman. Alas at present I have no leisure to discuss about this marvellous oration.★

Atlast ne departed towards Karbala and on his meeting with Hur or while arriving at Karbala he gave yet another speech.

The Short and Compact Address

Such a thing has arrived on us which you are noticing that the world has quite turned against us and denies us. Even the virtuous therein have turned their backs on us and this distress has become constant for us. Dont you see that the truth is being ignored in action, and no prevention of ill is exercised so much so that the faithful is willing to face the God? The world has undergone a change, the world which was set right by Mohammed and Ali has quite turned. We are living in a world which started six years after the death of Osman and which was completed by the reign of Muawiya and now his son is its head.

The world has become vicious and topsy turvey. In fact the virtue has bound its luggage for departure. What is the object of man's life ? A faithful man lives inorder to fulfill the object of creation and work accordingly.

This very is the object that the man should acquire the cognizance of God and worship Him. This worship is observed

★ In this harangue also such facts and prophecies have been disclosed Which denote the object of his stand and the end of journey.

either in the shape of prayers, supplication and devotion or in the form of service to humanity. If the time has been such that one with belief becomes unable to do any thing good'then why should he further subsist for the pain and tortures of life? His life cannot relieve him of the distress despite all the pleasures and tastes of life being provided to him.

Dont you see thot no observance of right is being practised? Dont you see that none forbids the wrong? Under these circumstances the faithful loves his death, aye crazy for death!

I consider this kind of death as naught but auspiciousness, and life with the tyrants I find as nothing but pain and affliction.

Husain A.S's all orations and sermons which you have heard consist these very two points which contain great many meanings and are such that one cannot grasp their importance wholly, nor is it possible for all and sundry to act upon them even after understanding them; even for me it is not possible. Who can claim to be a person who follows his trend and welcomes death dauntlessly? O God! for the sake of Husain, for the sake of the undue blood of Husain spilt, for the sake of his mangled body do guide us to the action which meets Thy pleasure ! O God! Keep us away from every fraud, cunning, from every deceipt and chicanery, from the mean transaction, counterfeit and knaveryl O God! keep us safe from the evils of Satan and refractory spirit!

The Concealment of sins and Lame Excuses

Sires! have you ever read the events of the misguided persons in the history, or have you spent some time in his company who iterates that he is sinful? You go through the Qazaya-e-Chengizi. Chengiz considered himseif a reformer. Even Pharoah thought himself a protector of religion and used to fear that

Moses A.S. turned the people from religion. (May God protect from such bipeds) He used to oppose him and had as though no other purpose. To quote Sura Momin psalm 26: The Pharoah said, I am afraid lest he might capsize your religion and create in the country. He used to say what I have to do with Moses? I am afraid that he may come and snatch away your religion from you or would open the way for sedition on you? Through this philosophy each sinner..... I would request you to scrutinise my argument I dont want to say any such thing with which you are not aware. Only one thing I would like to persist with which you are fully familiar and have already heard repeatedly. I repeat this in this congregation with this expectation only that by the grace of Husain A.S. and by his spiritual help a light may sparkle in this gathering. Perphaps through the guidance in my discharge of duty I may add a little more, and I am not solicitous to Husain A.S. for any thing over and above this. also I would not say any such thing which you donot know. Only one thing which all know I would like to repeat.

J have perused a tradition in Kashkol-e-Bahaee referred to Janab Sajjad A.S. about 35 to 40 years ago. I am not sure whether I remember it wholly or not. In this tradition I recollect there was some such theme, Hazrat says: There is not a single wrongdoer or sinner who commits an evil deed openly or without carving a lame excuse for it First he puts a veil however filmsy fabricated of technical contexture upon his face. carves out some excuse however mean it might be and then performs that deed. If you have a chance of being together with the wrong-doers or happen to read the arbitrations on the lame excuses of those persons in the daily gazette or some newspapers, you will find that not a single wrongdoer admits his wrong outrightly. The criminal who kills a man has some justification to offer for his commitment. Infact the human soul is something very odd that in doing wrong he carves out excuse for his sin in such a way so

as to suggest that it was but binding for him to commit sin Therefore the cruel persons and those who want to cast off the yoke of responsibilities from their shoulders should always keep some excuses dried and cut. I let go these excuses and abandon the subject of the wrong-doers and their lame excuses and apologies.

The Unconscious adherence to desires and ambitions

Now I take into account those persons who have good intentions and want to do some work. In this example the man is not a wrong-doer nor has an intention of committing sin, rather he does not want to do any thing adultrated with sin. Still he is a man and a young one too a chaste person, noble and of good intention. Ofcourse this must not be forgotten that every man has certain tendencies, good or bad. Do you deny the fact that everyman has some inclination? Fortunate are the persons whose religious duties create a corroboration with their tendencies. They are very fortunate indeed and happy that their tendencies become consistent. e.g. He wants to do some service, goes, and becomes a teacher, starts farming, becomes a preacher or sermoniser, adopts the profession of an author or editor and this job happens to be consistent with his tastes as well. e.g. he likes the profession of teaching and adopts it with good intention, has an interest in it also, prefers preaching and gets whole-hearted pleasure in it. The dis charge of duty becomes consonent with the result. but even in such things the intention of God's nearness should not be forgotten*. Many persons do this.

* This ineident of Ali A S. is well known that when Umar bin Abdc-wadd behaved impudently spitting out on him, he atonce left him, and after some time returned to slay him and said I wanted my deed to be entirely for God and not to satisfy my personal grudge. N B The hon'ble speaker seems to mean that a person who might be doing something in the capacity of the religious duty and though it be consistent with his needs or tendency even then that deed can hardly be attributed to be done for the sake of God To illustrate this delicate discrepancy the orator has related the incident of Umarbin-Abde Wadd.

The Abnegation of Disires and Ambitions

But this thing never happens always, rather mostly it happens contrary to it. Ali A.S. says: There is no prayer or supplication which is not performed with inconvenience, and no sin which is not committed with pleasure, so much so that the Holy Prophet says: The Paradise is surrounded by repulsions and the hell by inclinations! It has been my duty to attend this gathering and address despite not in the least being inclined to speak. Then what should I do? Here it becomes imperative for me to crush my desire and reject my Inclination so that I may perform my duty. I apologise the audience for the brevity of the example inorder to avoid any other meaning being derived from it.

To be short what is the duty of a Musalman after liberating self from the lame excuses? His first step should be to try to distinguish between the right and wrong. Yes, this is the first and foremost step. How strange? The people are generally negligent of the fact specially in the performance of the religious duties and jumble up both. Here the Satan intervenes. What is done subject to selfish ambition he considers it as if done for the God and the Prophet, and boasts the favour of having performed the duty *. He should seek refuge from God. This is an odd stage!

The Rectitude and Integrity

The Holy Prophet said that the Sura Hood had broken his waist or said that it made him old (it has been related both ways). When the Holy Prophet said the Chapter of Hood had turned him old to what account do we stand?

* Sura Al-Hujrat psalm 17: Those people boast the favour of embracing Islam to you, tell them frankly: Dont boast the favour of vour Islam to me rather if you are true in your claim of faithfulness consider that God has done favour on you since He guided you on the path or Faith.

When that Sura has turned him old, let us find what is there after all therein. Hood psalm 112: As you are installed adopt rectitude and tread on the righteous path. Dont adultrate it with your tendencies. Here is a great difficulty and also a place of grave and great falterings that the refuge of God should be sought. May Almighty protect!

The Almighty knows better that the non-confidence in my deeds provokes me to expedite in every good deed and not but for this that they should be done in solitude. Pray, peruse, any literary research or any thing, then to minutely deliberate on them whether any wrong thoughts have adultrated them. This is very hard and this is a thing for which the majority is unmindful.

I am coward and pusillanimous, hence wish to retire in seclusion, not to speak or do anything, hence I view on the life of Imam Hasan A'S. On the otherhand he happens to be brave, dutiful and a gallant person and shouts "O Chief of the Martyrs!" This should first be settled. Hasan A.S. swallowed that strange and bitter gall of patienee for such a long time and gulped the blood of heart, was that for me, a low-minded person to set him as an example and to assume that I was following his track? Or Hussin A.S. who had gallantly crusaded, was that for that youth to take wrong and rash advantage of without the whole-hearted application to the religious duty?

Think it over andover again. I dont want to undervalue the virtues of patience and forbearance, nor of battling or crusading but what I stress upon is that everything should be performed with pure intention and after fixing up the duties. Whatever I do should be done for the sake of God. If I have

given a bad example which you donot like, make use of any other example**.

It is for us to beg refuge from God and deliberate over it thoroughly and then think what we have to do, and have eomplete trust in our duties. I have no right to give precedence to one Imam on the other in view of their deeds, because all of them are the same light. An impossible hypothesis: If Hasan A.S. and Husain A.S. had been two common individuals, could I by perusal of history arrive at a decision as to find whose work was harder? Most of the persons do not grasp this. Why so? because there is a difference in time and the persons.

The Spiritual Grades

During Imam Hasan's time an ordinary Arab had so much sense of honour and shame and such was his creation and his antecedents thut the war was a day to day matter for them. A simple, straight forward Arab could create a war at any place, slays others and is slain, but would not go in war being goaded into it by force and against his will This was unendurable for him.

** The Story of Qizyan, a hypocrite, is well known, who participated in the Battle of Ohad and murdered seven polytheists and fell on ground. Qathada bin Noman said: The cider of martyrdom be welcome unto you. He retorted saying that he did not fight for the sake of God or His religion to be called a martyr. The Prophet declared that Qizyan was a hellian; and the icident of an Arab who came in the battlefield searching for his lost mule and accidentally was struck by an arrow and died. Some persons were of opinion that he died in the cause of God. The Prophet said he died in the way of his lost mule.

The King of Najran and the Beggar

Cast a glance on the incident of the king of Najran and the beggar during the Caliphate of Umar. The king of Najran came to Mecca one day when a beggar asked for charity from him. Something occurred which provoked the king who slapped on the face of the beggar. The beggar complained against him to the Caliph. The king who was a fresh Musalman as well as a king came to the Caliph on summons. The Caliph said that according to the Islamic laws he shouid also receive a slap in penalty of the slap he gave to the beggar. The king thought that the beggar had stuck to him for a single dub, and that he could be easily won over if paid Rs. 5/-. On this hope and presumption he said that he would somehow conciliate the beggar. Umar asked him to do accordingly there and then. The king addressing the beggar asked him to accept a rupee and be pacified, but the beggar was adamant and wanted to be retaliated. The king inereased the amount first offered five-fold, ten-fold and cven hundred-fold, but the beggar would not agree. He said if he had the right for retaliation he would pay him in the same coin. When the king saw the beggar would not move asked the Caliph if Islam granted him time before the execution of penalty. The Caliph responded that he would have time. The king promised to appear the next day for paymet of the penalty but fled from Mecca that same night. After some time he came with an army to fight against the Musalmans *. By narrating this story the Arab psychology becomes apparent.

The Caliph should not have stressed upon the retaliation in his presenoe since it was the hinderance for the settlement of the dispute which turned a fresn Musalman in infidel, who came to invade the Muslims. God knows how many Muslims must have been murdered by him in this attack, Why should he have given time for execution of the penalty, when neither the king was being traumatised nor was he to be murdered to necessitate the time. As the judgement was hastily given the same should have been observed in reparation thereof. Besides, why conld not some body draw the beggar's attention to the Commandments of Quran and sayings of the Prophet regarding the virtues of forgiveness and pordon?

The Extraordinary Forbearance of Imam Hasan

In those days the darling of Ali and the son of Prophet was the bravest person in the entire world, and had participated in momentous wars along with his father. Infact had not the sixty strokes of Imam Hasan been given the camel carrying Ayesha could not have been hurled. In the kind of war in which there was the rain of death on all sides, it was noticed that Imam Hasan and Imam Hasain A.S. were attacking from either side. Ali A.S called out : "Someone must stop these two youngsters lest they be killed, in which case the lineage uf the Prophet will be severed"! as such they should be guarded.

Imam Hasan A.S. was not such a person as to go to the mosque casting his alb on his head and engage himself in prayer unconcerned with Islamic government and nation' A great and magnanimous person like him viewed the betterment of religion in letting pass the caliphate and the sway as was necessitated by the time. What else could he do since the time was urgent that Muawiya should remain on sway, as a result he continued his reign for a long time with impudence *

*. Speaking about Hasan A.S, infact the description of the objection is meant which is well-known commonly amongst the people as to why Husain A.S, advanced for crusade with only a handful men, and why Hasan A.S. despite a huge army did not prefer war. Although many reasons therefor have been given, but I find it quite clear that the warfare of Husain A.S. was defensive to the last and not offensive. He himself has clarified on Aashoora that that son of whore had spent his energy in leaving but two alternatives for him, namely the allegiance with disgrace and war. His innate desire to avoid bloodshed could not be fulfilled, but Muawiya and his companions were cunning diplomats, sending blank paper to Imam Hasan A.S to indite what stiplulations he willed. Hence the discrepancy in the ways of Muawiya and Yazeed gave birth to the treaty of Hasan A.S. and the warfare of Husain A.S and not the difference in the disposition of Hasan A.S and Hussain A.S. Had Imam Hasan A.S. countenanced the conditions which Imam Husain A.S. had to confront he could have taken up arms, and similarly had Husain A.S. to face the conditions prevalent in his brother's time he too would have done the same thing which his brother Hasan A.S. did.

In presence of Imam Hasan A. S., seated in the mosque the bircling orators of Muawiya ascending the pulpit showered vituperations on Ali A.S., and he endured them patiently.

O elders is this action imitable? No! none can imitate him. What Hussain A.S., said to Zainab A.S., on the eve of his matyrdom that his father and his brother were better than him. was he thus introducing them? Hussain A.S., thought his stand opportune to the conditions prevalent and prepaered for the crusade, and thus created a day about which it is said and must be said; 'O Husain! there has been no day parallel to and exemplary like thine!"

I abandon the reason and interpretation of Hussain's stand and within few sentences abridging up my argument I shall conclude my speech. Much has been said about this crusade and its object, and many points have been elucidated in the books of ancient doctors, present authors and the dignatories of the centres of learning but the way of derivation differs from person to person. Instead of attesting their statement I present before you what I have deduced. If my elders would not accept it. I invite them to sit together and discuss.

The Islamic Government

Nothing is important in Islam than the government and the Imamat (guidance) after subjects of the Unity of God, the Prophethood and the judgement (retaliation) of deeds) nothing whatsoever unexceptionally, because in comparison with the desirable and undesirable deeds all the good and virtuous

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**The Islamic government which is interpreted in the caliphate is a religious government, the ruler being the religious source as well as the temporal administator. The government depended on the existence of the prophet or Imam or a particular deputy of the Imam: hence the present islamic rulers do not fulfill these conditions.

deeds are but too minute, are alive and in practise only through the truthful and just government and are dead or put out of use by the despotic government

For this reason alone the God has ordained in His Book: the obedience to the just and truthful rulers is equivalent to the submission to God and the divine Apostle. There is no difference of opinion in the Islamic Sects on this head. There is discrepancy only in the confirmation of the rulers, as to whom befits the government and in what way should he be appointed.

Here is a tale of Ghadeer with its full affirmation and emphasis. In the way Husain selected Syed Sajjad A S. and Raza-A S. selected Taqi A.S. similarly it was possible for the Prophet as well to suffice with the selection of Ali A.S. for his successorship, as he could say prior to his death- "Farewell" I entrust to you the appointment of the Imam" But why that incident of Ghadeer took place at all and why had the God enjoined upon the Prophet for it? According to some commentaries the psalm: "O Prophet preach what has been decreed to you ' has been revealed more than once.

The Prophet noticed that the psalm (Maida-67) was Revealed and the great God had assured him of protection as well as stressed and emphasised to appoint Ali the ruler after him when alone he carried out His will. He did not conclude with the appointment of Ali A.S. but after Ali he nominated every Caliph and ruler until he nominated twelve persons; not once but repeatedly. Vide Ikmal-ud-Deen-e-Suddooq and many more ancient and modern books which have been written particularly on this topic.

Twelve Persons appointed for Indefinite Time

One objection is generally raised. Although I have little time at my disposal but let me explain it before proceeding on-

wards. There is a proposition, the Sunnis and also some others subject as to how the Prophet could fix a limited number of persons for an indifindet time, although on supposition that these twelve persons followed one after the other and none did obstruct their succession, but at last this limited number would come to an end because for an indefinite time a limited number could not be fixed by the Prophet of Islam. They should be assured that the culture of the people requires a period. If the reins of that government which had been formed by the Prophet could be given in the hands of the pious progeny of the Prophet one after the other the humanity could have been cultured sufficiently in few generations.

Just think over the objections we raise on the 2nd. Caliph's invasion that very soon he crushed the centre of strength which had been integrated by the Prophet of Islam. The Prophest's aim was to culture the Muslims gradually and in such a way that they become enabled to conquer the countries as well as the hearts. The 2nd. Caliph made haste and as a result disintegrated the mustered power very soon. These individuals though conquered the lands but failed to conquer the hearts. The culture requires time, Had Ali A.S. and after him Hasan and Husain till present Imam been vested with the reins of the government one after the other then could have bestowed extensive equity to the humanity, and would have taught the Islamic teachings to the people in such a way that in the duration of these twelve generations the mankind could have acquired the proper culture from the succession of these pious persons, and what more was needed? Since in this short period when the governmental bridle was in the auspicious hands of the Holy Prophet and for four years and few months when it was in the hands of Ali A.S the

people had noticed the vestiges of these great leaders and the history preserved them.

The Government is for God alone

After having passed this stage now we arrive at the subject that the Prophet is the sovereign but not the defacto, rather dejure in the form of caliphate or deputyship It will not be inopportune to mention that since the God is the real sovereign in Islam, hence when the kharjites had shouted out: "O Ali ! the sovereignty is the God's, not yours or your companions; the kharejites meant this very; Ali; A.S. had not refuted it saying that their statement was irresponsible owing to their intoxication, and that he was the virtual sovereign, but he said that their verdict was correct but they interpreted it wrongly. He clarified that the sovereignty was the right of God in Islam, it was perfectly true, but the meaning of kharejites by saying it was wrong. When they said that there was no ruler but God, they meant that the administrator of the people could be none other than God. For people a sovereign was alsolutely necessary. It was impossible for the God to come down in human shape midst the people and to take their administration in His hand and rule. Eternally it is not possible and the mankind cannot remain without the administratior. In this way in Islam and the Islamic laws the actual ruler is God. Think it well that the deputy of that ruler is the Prophet and the Prophet in his capacity of the ruler is the theocratic deputy, and as such exercises the privileges of deputyship and succession, although in Islamic law the real sovereign is God, and the Prophet is after God, not in the sense that he is the virtual ruler, no, rather he is the theocrate ruler being the deputy of God. Think does any ruler or

administrator in other religion and faith command such a lofty position ?

The Prophet's appointment of ruler after him

The Prophet was about to pass from this world. You just see has Ali A.S. suffered so much for any other cause as he did for Islam For many years, rather from the early stages of the declaration of the Prophethood to the time of his return from Taif, inspite of the fact that he return was after being defeated, distressed and fatigued, a tribe which was very strong and had pledged allegiance to the Prophet had said. "O master! we will take your part provided the succession to you is assigned to us as our right in case of truimph!". The Prophet responded the that it was not a matter to be decided by him for it depended totally on God, who is to appoint the ruler to succeed him.

Now I retrace to that incident which is of the very earliest stage i.e., at the time of his feasting of the kingmen when the psalm 214 of the chapter Shoara was revealted unto the Prophet. The Prophet in compliance there of called out to his tribe and in connection with the enunciation of his Prophethood declared that the first person to assist him shall be his successor, deputy and the minister. Why ?

The Successor of the Prophet and the Divine Ordinance

Behold the attitude of this Psalm. "O Prophet! convey what has been revealed unto you, and if you do not it is as if you have not fulfilled your mission of the Prophethood of God, and the God shall protect you from the people" (Chapter Maida psalm 67). Just ponder O elders! you are all learned. Not anywhere in Quran you will find this attitude, this clamour and this magnificence which has been adopted for the question of succession of Ali A. S. In brief sentences I'll place before you certain points pertaining to this psalm.

First, what the Prophet had to convey was something of so much dignity and importance that if it was not conveyed it was as if the prophethood itself was not completed.

Secondly, from the gist of the psalm it was quite evident that the Prophet was fearful of the people in its conveyance whereupon the God had assured him of his protection.

Thirdly, all the learned Shias, the commentators, and the just and equitable men of research of the Sunnis were uuanimous on the point that this plasm was revealed on the occassion of Jummatul Wida' on the time when the polythesis were defeated and all the commandments of Islam had been taught and preached wholly. At that juncture save the question of succession (which formed one of the conditions of the completion of faith and acceptability of the deeds could this psalm be ascribed to have been revealed on any other subject and whether the Prophet could be afraid of anyone else save the great companions that were likely to intervence in the matter of succession of Ali A.S., and thus to jeopardise the varities?

The Chapter of Madina and the Succession and Leadership

Sometime in the month of Ramzan I have spoken on the subject of Walayat in this very house (Bala Khiyaban) which might be in the memory of my companions. This year too as is my wont, I referred mostly to Quran as the source and comprehension of my thoughts. This year a thought occured to me and after wards I referred to some commentaries available but failed to find therein. I could not get so much leisure to countinue my quest and forgot to into all the commentaries with the hope of finding my thought corroborated somewhere.

This apprehension and fear was realised, for by the declaration at Ghadee-e-Khum the dromedary ridden by the Prophet was excited at the ridge of Aqaba with the intention of killing the Prophet.

When I perused the chapter of Maida, the psalm which is now the subject of discussion and other psalms connected with the succession and the Walayat of the Divine Prophet happend to be in this very chapter. When I went through the entire chapter I found that basically the whole of the chapter is about the heart-rending unpleasant incidents that followed the demise of the Holy Prophet. A strange manner is found in the whole of the chapter. These things have been textured with the auxiliary commandments which manner is altogether strange and odd

The Almighty adopts this method as well to protect the Quran. It is true that the omnipotence is itself active in protecting the Word of God; yet this also can be one of the ways. The second way of protecting it is that He provides agents in such a way that the very enemy is compelled not to take out any thing from it by way of omission. Think well the meaning of this psalm! "Verily I have revealed the Quran and for certain I shall protect is myself" (Al-Hajr-psalm 9) First that He protects it by His omnipotence or creates the agents for the reason. Apart from these, there is a further means, that Ae says something as if said by others, sometimes in connection with the history, and sometimes along with the secondary commandments. This chapter starts with the principle of the fulfillment of pledge, but soon after the first sentence follows a secondary command. First He says (keep up your pledges) then He says the quadrupeds have been allowed for you (Maida-psalm 1). Think over ! and then continue the events of the Prophets, the violation of pledge by the Israelities for Moses, that which was done by the Christians after Jesus. Then He relates about the Harolds of Israel, describes all the incidents; infact it is a very odd chapter. If you gentlemen peruse this chapter of Maida you will find that He has described the events to happen after the

demise of the Holy Prophet in connection with the tales and history of the bygone people, and also the secondary commandments in this chapter, and surely His Words are most enlightening.

The Testament of the Prophet not acted upon

The Prophet parted from the world and in view of the importance of the question of succession, did not part without leaving a will. What was the duty of Ali A. S. at that time ? Because the problem depended on either of the two alternatives Either he should overlook the matter of succession or should be alert as the whole and sole of the Islam. Such factors had popped up at that time that if Ali A.S. had handled the sword, Islam would have been shattered Since Islam had not completely penetrated into the hearts, the enemies of Islam were yet awaiting the mutual differences in it and still the problems of the continuous irruptions of the retrogrades of Islam and the refraction of Musailma, the liar, and others were threatening the Arab peninsula. In the midst of these confusions if the difference broke up in the top leaders of Medina, the centre of Islamic Government. Islam would have certainly ruined.

On this very time when Zahara A.S. asked Ali A S , as to why he kept seated at home. During this conversation the Call of Azaan was raised. Ali A S., inquiry of his spouse whether she preferred this call to be raise eternally, She replied in affirmative. He said if she preferred that it would be better for her to keep quiet and that he too would be have patiently and with forbearance. She agreed but still she asked whether he was aware of the intrigues that started and that as to why the Will was not acted upon.

I request you to ponder over my statement deeply. At that time the Will was not acted upon, but the people could not say that the Prophet had testated. Whether there was the will or not they would have acted upon their own sweet will. Ali A.S. adopted such a solid, grave and sagacious manner that not only the simple Musalmans of those days but also the two-thirds of the modern Musalmans consider him to be justified and admit his action to be correct and far-reaching. They overlooked the Will but so doing they had to seek shelter in another Islamic principle. The principle is also firm, which is ratified by Quran, and even the Prophet had acted upon it in his lifetime. But it is a matter of regret that this principle became the means of attaining their objects in the matter of succession. When there was something manifest i.e. the Will of God being conveyed to the Prophet through the revelation and the Prophet had declared the succession of Ali A.S., and overlooking it the means of election or consensus ought not to have been adopted.

Election by Major Opinion

The Prophet gave importance to this and in his lifetime respected it practically. In the incident of Ohad. according to the historical description, the young individuals were insistent that they should step outside Medina and give fight to the enemy, and the Prophet accepted their opinion inspite of the fact that they were in minority. The Prophet was not of the opinion of stepping out * and preferred giving a fight staying inside Medina. He consulted the companions and found that the oppo-

* Both Shia and Sunia historians have narrated this incident. The Prophet did not entertain the idea of stepping out for the battle in the open field. He called for the opinions of the companions Most of the refugees and the allies were of the Prophet's opinion After this some names have been stated that of these companions a group of the young individuals induced the Prophet to step out. The Prophet unwillingly agreed to fight with the polytheists outside the Medina.

sing group had managed to win over the majority to their side and insisted on stepping out. When the Prophet went inside his dwelling to change his dress and prepare himself with arms, some aged and wise persons admonished the youths for their sentimental stand against the opinion of the Prophet. They repented for it and said that they wanted to express their sincerity and love thereby, being ready to go outside and imperil their lives: secondly that they never conceived that even the great companions would be against them. They regretted it immensely. When the Prophet issued from his residence they apologised for having stressed upon their opinion against that of the Prophet. The Prophet advised them to respect others, opinion, and that the decision taken would not be altered. He bid them to start. ** He went into the field and was defeated. Mark! how the Prophet valued the general opinion practically, Even the Quran enjoins in a part of the pslam No. 159 Al-e-Imraan: Do consult with him in your work and when once you intend, resign to the will of God! The God's command in psalm 35 Sura Shoora* has been given to the Prophet as well as to those devotees of whom He said that the faithful are those who trust in God, say the prayers and spend. It is true that it is an acceptable theory in Islam and even the Prophet had acted upon it in the Battle of Ohad: but this has nothing to do so far as the Islamic governance or the Caliphate is concerned. people had not been so much enlightened at that time to be able to elect a suitable

** The real version is this : At first I had said that, but now it becomes not the Prophet to doff the armour having once donned it.

* pslam 35 Chapter Shoara: This Quranic psalm and the preceeding and the following psalms speak of the faithful : "Those who have acknowleged the faith and trust in God, and those who hold themselves from the major sins and vicious deeds, and when they are angered they forgive, those who acquisce to God's order and command and submit to Him, and those works undertaken by consultation and whatever livelihood they get they spend from it and if they commit high-handedness on any one they retaliate for it.

leader for themselves. If the Prophet had left the government and the caliphate to the option of the general public, it would have been binding on him to have framed the rules of the election for the Muslims and practically train them by forming such a government, whereas in the traditions which are ascribed to him nothing is related reg. The system of Government, and not even the contemporary Muslims have been able to recapitulate anything about this system of Government. As a result Abu Bakr entrusted the power of Islamic gevernment to Omar at the time of his demise, and this he did without ascertaining the general opinion, and the people even did not object to it.

The great intellectual scholar of the Shia Caste of this age, Ayatullah Syed Mohammad Baqer Sadr has proved this very question with great many arguments in his book "Al-Tashayyu Wal-Islam". God willing the English translation of this book will be published by Maktab-e-Quran.

Firstly they did not accept the Will, nor did they do according to their sweet will, rather they got stuck to one more confirmed principle of Islam, that the fundamental base was the general opinion. What a strange and odd thing they have done, that the popular opinion was the real principle, but the electon which took place was just a formality. still it took place.

When we accept the principle of election it is always factual in the world but in this case it was just specious and not real. The demonstration of such acts symbolises the love for the world and its ostentations, since this passion for love of distinction and honour is the strongest vaindesire, it hurled an immense wretchedness on the humanity and invented seditions and crimes.

Anyway these persons went and closed the chapter of Sa'ad

ibn-e-Ibadah (Translation : Saqifa Bani Saeda). Firstly they accumulated all the matter regarding succession prior to the Prophet's death very tactfully and with diplomacy viz. the revolt against Usama's army, and remaining in Medina inspite of the Prophetic repeated commands to depart, and preventing the Holy Prophet from writing anything etc. etc. But at the time of the Prophet's breathing last, that elderly person, that old man, that first schemer was not present and had been to his wife staying outside Medina. His companions through particular vigilance and opportunism installed themselves as if upon the heads of the people and kept them seated in the mosque with ulterior motives.

The Denial of the Prophet's Demise

Umar shouted out that the Prophet was not dead, and whoever said that the Prophet was dead, he was wrong, for the Prophet had gone high on the sky to the Divine presence and would return soon, just as Moses A.S. had parted from the people for forty days and went in the Divine presence, hence, whoever would believe in his death would be slain and his limbs would be mutilated. One who said that the Prophet was dead was not a Musalman but a hypocrite. He said the sort of things by which the people were terrified and they were all bewildered and perplexed because the Prophet had left the world and they were at a loss to understand how that fuss would end. In the meantime the first grandee came and slapping his shoulder said: the Prophet had died, and going into the other corner of the mosque addressed to the people. The people leaving Omar rushed towards him and surrounded him. He said: O folk ! those who have faith in God know well that He lives, and those who had faith in Mohammed should know that he is dead, and then recited the psalms from Quran (Aal-e-Imraan - 144) "If the

Prophet meets his natural death or is murdered would you retrograde to heathenism? Al-Zamr-30 'Verily you too are to die and these too shall die'.

Omar having listened the psalms became quiet and accepted the saying of his friend, and said it was as if he had never heard those psalms. He admitted that he was true and that he himself was in remises. The Prophet had died. Anyway after these talks and exchange of views they were informed that a meeting was held at the place of Sa'ad bin-e-Ibadaah and that there were some news about it. Hence they hurried towards it. I am relating the incidents in order and very soon shall return to the subject, but the audience here is itself learned and aware of the history and knows better than me.

The Story of the election of the two caliphs

They all went and the story of the place of Sa'ad ibn-e-Ibadaah came to an end. All at once they emerged with their master and calling him 'O successor of the Divine Prophet !' led him to the pulpit of the Prophet. Hence this was named the election. May someone question those grandies what sort of election could it be called, who were they that exercised the votes, where were the votes counted etc. etc. Ali A.S. said and very finely said: "O companions of the Prophet ! when you contended with the allies (Ansaar) you said that the Prophet wanted his successor to be from his kinsmen and followers from Quraish, and now you are making the election a tool against these Prophet's kins and those connected with him."

"If thou hast defeated the clamant of succession through thy kinsmanship to the Prophet, then there is still one who is closer than thee to the Prophet and fitter for the caliphate. If thou hast been deputed the power to rule over the people

through the election, how canst thou ascribe it to the popular opinion when the voters were themselves absent ? Who voted for thee and what sort of election was it ? And how were the leaders of the nation and pious persons apprised ?" Anyway it was called an election and so it was named, and he became the overlord and the caliph* and through this power and authority which was possessed could anyone object to it ? What was to be done.? After two years' rule when the time of his death arrived the selection of the Second grandy was made. Did the second inquire what the general opinion was ? Never! Can this type of caliph be called a lawful caliph ? What say you to this? And then what the caliph thought proper was equivalent to law?

With the exception of the numbered few whose leader was Ali A.S. and who were quaffing their heart blood yet could not even breathe a word against, and suppose even if they had objected, could it prove feasible, because all the people were bowing their heads in acquiscence, since even the composure and silence was considered as tantamount to consent, besides, the opinion of the people also had been secured i.e. allegiance.

But it is said that even the second grandy was made the caliph by the people, although Abu Bakr himself gave no importance to the public will nor considered it worthwhile and the second caliph installed himself as caliph after him. Ali A S. says in 'Shaqshaqiyya' address :

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* Ali AsS. says in Shaqshaqiyya address : One of these Saad out of malice he held for me, and next (Abdur Rahman bin Auf) for his relationship with Osman were inclined towards Osman and and there were other shameful reasons. Perhaps Ali A.S, meant by it the sums of money which Talha had received, about which he did not want to disclose.

"How interesting is this that he who desired from the people in his lifetime to excuse him from the caliphate and the rulership, all of a sudden he scrupled not to wed the bride of the caliphate with another person. How nicely they divided the government between themselves that not a moiety was left for others that one may aspire for it, and the people agreed to it without raising any voice. Strange and odd!

The Formation of the Council and selection of Osman

When the turn of the third came the caliph very shrewdly apponited a council – an official council. If the first and the second were given the name of election, here was formed a separate official and numerical council rather an advisory council. What other name had they to give it? Gentleman! was there any other word or thing? Could anybody raise a voice against it but with apology and begging forgiveness? Gentlemen! I want to know whether you will absolve its representative. Were they the representatives of the others? Who are the people? The people donot want to elect anyone. Then what is this that happened? It may be said that this way of selection was far superior and a thousand times better than the public election. How? The Prophet upto the moment of his demise was pleased with them and also with a group. If this was the reason for which those persons had the title to authority, then gentlemen was the holy prophet pleased only with these persons and perhaps was not pleased with anyone from his followers except them. Gentlemen the positivity of one thing does not negative the rest. And in nominating one there cannot be the condition of the likeness and reflection of all the individuals. It will be argued that since they could not accumulate all the persons with whom the Prophet was pleased they sufficed on their representation. Now that they could bring some, they

should sit in consultation for three days and select the caliph. If three persons of them took one side and the other three the opposite, or. if there was a difference of opinion between them then the side which was supported by Abdur Rahman bin Auf should have the upperhand, because he was the kinsman of Osman. Then what about the other members of the council ? The opinion of Sa'd bin Abi Waqas was in the control of Abdur Rahman bin Auf, besides his being a deadly enemy of Ali A.S, Talha too was a partisan of Osman*. Hence. in this way was Osman selected. I donot want to go into the details about this council O Ali! let us be sacrificed on your endurance of this outrange and the forbearance thereof. What will you do after Osman ? Ali kept quiet till Osman was murdered.

The Caliphate of the Head of the Pious, Ali son of Abi Talib

The people thronged around him and elected Ali A.S. Here I request your keen attention to my statement. Ali had the entire nation to his side Certainly the Testamant was also in his favour, but God fofend from those circumstances, that the people had taken a wrong track. There was no Prophet between them to warn them against their deviation from the right course. Now what remained for Ali ? Although Ali had the testament in his favour, but could not speak of it against his own election. Perforce he had to rely on the general opinion it-self. Think over it! why? Because the election had become the vogue and was popular, and the general decision was being adopted. The public opinion was being preferred. What could Ali do in those circumstances? Could he say that the Testament was in his favour, and the people who have opined otherwise have been on wrong and despite the action had based on their will ?

The Introduction of Taraveeh

(The Mass offering of the Desirable Prayers)

Once Ali A S. came in the mosque and found that the mass-offering of the desirable prayers was being observed. He said that the Prophet had held it unwarranted to offer the desirable prayers in mass. The people cried woe Omar! woe Islam! Why so ? Once caliph Omar came and saw the people offering the mass prayer. Said that it was unwarranted yet preferable, therefore he allowed them to carry on. Under these circumstances Ali could not stop this sacrelige being surrounded by the Kharejites and Muawiya. In the present crux he could not move the question of the desirable prayers not to be read in mass which might have given rise to a hubub. Perforce he had to maintain silence for their established wont. God's refuge for this great woe with which he was confronted. This very was the reason why Ali could not utter any-thing about the Testament.

Ali A.S's Communication to Muawiya

The letter which he communicated to Muawiya is in Nahj-ul-Balaaghaa. By its perusal you will find that no mention of the testment has been made therein. He says: Those who swore allegiance to Abu Bakr and Omar have now sworn allegiance to me, hence those who are present cannot evade it, and those who are not present cannot violate. Is the election only the right of the refugees and the allies ? If they unanimously appoint one as their leader is it lawful and desirable (or is it in accordance with the will and pleasure of God) ?

Notice how he deduced his title to caliphate through the election. Why? Because they had oblivionised the will in such

a way that Ali A S. could not speak of it save to his particular companions, and save on particular occasions he never spoke of it. Even in those addresses which he delivered about the caliphate and the government mostly he spoke about the duties of the ruler and of the conditions of efficiency necessary for him, and now the question of caliphate had taken a wrong course and the will had been quite neglected. It is strange that even in the address of Shaqshaqiyya in which all the curtains had been lifted and a thorough mention of the sins and tyrrany has been made (so much had the times become adverse) no mention of the will is to be found there so much so that concluding he says: "If the people had not assembled and offered this duty to me I would never have accepted the caliphate, but since a great bulk of people approached me, and due to such a gathering no excuse on my part could be substantial any longer and since the Almighty God enjoined on the learned men not to keep aloof when there was the excess of tyrrany and cruelty prevalent and when the oppressed and the down-trodden suffered privations. For this reason I accepted the caliphate".

The Election Of Hasan A.S.

Ali A.S. was martyred and now was the turn of Hasan A S. There was still the talk of allegiance and election. Ibne Abbas came on the pulpit in the mosque of Koofa and said; O people! Hasan son of Ali is a most suitable and proper person for you Recognise him! He then elucidated the excellences of Ali A.S. and Hasan A.S. Even here there was no mention of the will. Just mark these situations! i.e. such were the circumstances created that even the members of the Prophet's dynasty could not speak of the Will * but depended on the general consensus.

* Even Husain A.S. in reply to the letter from the Koofites wrote: I swear upon my age that one cannot be an Imam unless he is able to arbitrate through the Divin Gospel and is one to perpetuate justice. He argues

He continued: Hasan son of Ali is able and well-bred, go and give vote in his favour! The people came and voted for Hasan A.S. and thus he became the caliph. The pious being held the reins of administration and managed the affairs of Koofa. Two stoolpigeons employed by Muawiya were caught on the very first day and executed. He armed an army and started for a war with Muawiya. Some incident here so came to happen that Hasan A.S. became aware of the fact, and knew that in that war his companions were going to deceive him and was certain that his aim would not fructify*, but he ended his work subject to certain conditions.

The Treaty of Hasan and Muawiya

For the reason that Imam Hasan did not recognise Muawiya as the chief of the faithful, nor he addressed him in that style nor did factually obey him, Muawiya therefore evidently had no right to command Hasan A.S.

That his father would not be insulted and no vituperations would be showered on him, that his Shias would be safe and secure in his reign and that he would not select anyone after him for the caliphate and some other terms known to all. Hasan A.S. inorder to avoid the bloodshed of the Musalmans gave up his admitted rights and Muawiya became the caliph. Please pay attention to what happened here!

The Abstract of the Discussion on Caliphate

The Will was left, one election was stealthy, one election was incomplete and sheerly formal. These terms quite fit them.

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through the efficiency and capability and makes no mention of the will.

* Ali was installed on caliphate in Moharum 36 H. and the pilgrims after Haj had entered Medina in this month; besides due to the revolution against Osman there was a great gathering in the center of government. Even the people of Medina and its suberbs had rushed in.

In the first election the chief companions and the distinct individuals from them like Salmaan, Abazar and Miqdaad and particularly not a single individual from Bani Hasham was included in the election**

But very cleverly the election was held. In the secondcaliphate. the selection of one person only which might be rightly termed the nomination, took place, because the first on the event of his demise installed the other conditionally, and since it was accepted by the people and the allegiance was sworn, it is said that the public opinion was in favour. On the third occasion the second appointed few persons and still it was the election and as a result the third was elected. When the third left the world, the people thronged around Ali and gave their hands in his. Certainly this was actually an election, defacto, principled and reliable because never for any caliphate there was so much gathering in Medina nor was any one elected with so much desire, importunity, aspiration and natural way. Ali A.S. parted from the world and in came Hasan A. S. and he too apparently became the ruler by the will of the people, hence it was lawful; but when he wanted to fight during

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* Hence it is baseless to say that Hasan A.S. did not crusade, because what more could he do for crusade. He managed the official work of the caliphate, equipped the army and started to fight against the enemy but when he smelt deception and marked the difference in the opinions of the Iraqites and the hypocrisy, indolence and factions in them and concord in the lines of Muawlya, unity and unanimity in his companion's support and perfection considered his battle as inopportune and against the expedience, as opposed to this Husain was ready to return to Medina or towards the border regions which was refused by Obaidulla son of Ziad. *To speak the truth in the incident of Saqifa Bani Saeda few of the refugees and few individuals from the allies participated and this rabble to be called an election is a matter of cleverness.

his caliphate the same people passed an opinion that Hasan A.S. should abandon the caliphate.

It is to be noted that Muawiya had an excuse through which he deceived the unconscious people. Inspite of the fact that Hasan A.S. did not entrust the caliphate to him, nor admitted him to be the caliph, nor even conceded the rightful caliphate. What he did was the suspension of war against him and relinquishing his right had retired, but on a very nice time the realm came into the hands of Muawiya when he had immense wealth at his disposal. By using the tools of bribery and terror he so inculcated the wrong in the minds of the people that they understood that Hasan A.S. had relinquished his right and title to caliphate for him. His power and ascendancy in Syria was undeniable. The consent of the people with full gusto was in his favour and they had become his partisans. Now you try to grasp the whole situation. After the resolution of the treaty, many Shias from Iraq approached Hasan A.S. in his life time so that he might make up his mind for the crusade, but he did not accept and never advanced till he parted from the world.

After the Demise of Hasan A.S.

After his death came the turn of his brother Imam Husain A.S. Again the Shias and the Koofites asked him to crusade. But he said that since his brother Hasan A.S. had executed a treaty with Muawiya, he too respected it.

Explanation : He was in know of the facts that would confront him. He presisted so that even an ignorant and shallow-pated person might well understand that in accordance to his belief the base of the difference in Shias and Sunnis was the passion in the great companions for the aspiration of the worldly power. The

Umayyids' and Abbasides' tyrant sway and those who obtained the caliphate did not let the people understand the whole truth.

The kingdom is the trust of God. His law and His Book exist among the people which in accordance with the modern interpretation (i.e. the government is law) the Prophet is the caliph of God and the promulgator and the elucidator of the Divine laws. After him the succession goes to those who are the heirs to his succession and will*, and those who according to the saying 'the residents of a house know better the facts inside it' understood the law well and had the ability to promulgate it in a better way and who happened to be immuned from the commitment of the practical and technical mistakes, but they were ignored and the election was enforced. Those who were cultured by the Prophet and had been the witness of the event of Ghadeer and were aware of the emphasis laid by the Prophet on this head, who had perceived the Prophet calling for the pen and paper at the time of his demise, objected to the election and to the popular opinion. Did the Prophet ever seek advice in any such matter which was confirmed by the revelation? The appointment of caliph was a particular subject which could never be relied on the election, yet it was argued that the popular opinion was necessary for it and thus the matter was made dubitous and the fraud was practised, and the ruler came from the dynasties other than the Prophet's. Willing or unwilling their object was fulfilled. Did Ali A,S. conclude this matter to the end as an enterprise. He carried the daughter of the Prophet riding to the abodes of the refugees and the allies in the night. Himself addressed them. Janab Sayyeda, inspite of her broken rib went to them and addressed that the people might be infor-

* Nehjul Balaaghaa regarding the progeny of Mohammad that their rights comprise the particularities of Walayat which also include the will and succession.

med what was the matter of succession which was ignored, that the people might be led with the conviction that the caliphate depended upon the popular will. Ali A.S. did his best to make the people understand that what had been done was contrary to the will of God. Besides he had always opposed it. He openly declared against the procedure adopted, and finally when he noticed that it was a source of peril to Islam itself, and since he had openly made the people understand that he was opposed to the procedure adopted and had revealed to them that it was not consistent with the Divine will, he relinquished his pursuits helplessly, informed them of the wrong course taken, and that too in such a way that he kept himself aloof from it but conducted his enterprise to the last. But the intense contest which he had to countenance in early six months did not remain longer.*

Here is yet another problem to face, which is to ascertain whether the election was actually held, because the election demands the opinion of the general public, which should be Muslim and which should participate in the matters of the caliphate, which infact became the popular government i.e. the rule of the people for the people, otherwise not.**

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*. By the action taken by Ali A.S. it reminds one of the decisions passed by him for the contention of two women clamant of a baby as her own. Ali ordered his slave to raise the sword and cut the bone of contention in two and give each a part Of these two women one was highly agitated and left the child and said that it belonged to her rival, but the other woman was calm and showed no interest. Ali declaredthat child belonged to the first women who could not tolerate her child being cut in twain. Similarly Ali noticed the religion in peril, declared the religion's solidarity was fundamental, no matter who held the sway,. Albeit Mohammed and Ali's lovr for the religion has ever been parental. For this reason the Prophet said: I and Ali are both like the parents of the nation.

**. Similarly if one is unable to have an access to the Imam or his deputy worthy of government, the Musalmans should themselves appoint their ruler, and should take steps to appoint their ru'er as Sarkar Naayeni has mentioned in 'Tanbeeh-ul-Ulma', and the elder learned person agreed to the condition of the establishmet of the government (the Iran's elected government) and sacrificed for it, hence those selfish persons who opine that the Shias consider king, each democratic ruler, and administrator a usurper do actually wrongly blame the Shias or are unaware of the Shia beliefs.

Muawiya had no scruple in selecting his own son openly and without any formality for caliphate. Besides being incapable and inefficient, he was a drunkard and given to frivolity (as to indulge with monkeys . Under the circumstances what would be evident ? It would mean that the government which was Divine and the Prophet was whose successor and the caliph, after whom there could be the Imam and his testator as his successor, but the government glided towards other persons in consequence of the election, and now the election has given way to an arbitrary and hereditory away, and the Musalmans no more left in a position to intervene. This way of selection neither resembled the election nor to anything known. This point may be noted. Yazeed was not only a ruler, sovereign, chief or a king but a caliph of God as well, and the successor of the Prophet too, the Imam and the reiigious guide of the people also. In fine he occupied the braza of the Islamic caliphate and the cathedra of the Islamic Shariath.

Yazeed's election through power and wealth

Muawiya managed to get his son elected on the force of Mugheera's initiation. This was the absolute ruler and a ruthless administrator from the governmental cliquc. Whoever happened to raise a voice was dealt with the sword. He had either terror or gold at his disposal. He bought a body for his support having bribed it. Either lavishing gold, posts or emoluments or on their promise he won them to his side. For those who could not be bribed or bowed down in terror to him, Muawiya came down to Medina, stretched his swords over their heads so that they stoop to him. Hussain A.S. felt that besides the commitment of the grave crimes he styled himself a caliph inspite of being unworthy of it.

From the very beginning Muawiya and his father had a deadly grudge against Islam, the Quran and the Prophet of God and did not embrace Islam till the conquest of Mecca. To qoute Quran: It was not that they embraced Islam, rather they only pretended to it and kept their infidelity concealed. Inspite of the government.* This illegal way of Muawiya was a source of awe for Ali A.S. and his sons, and infact everyone aware of the facts and every genuine Musalman in view of the well-wishing of the religion and the nation detested the tactics of that government. This very Muawiya selected his son Yazeed and that son was so much inefficient and so much mischievous the extent of which was not easy to gauge.

The Imam did not consider the government as lawful

Husain A.S. felt that to keep silent under the prevalent circumstances would mean that whatevever happened was quite in keeping with the fixed principles of Islam, that he considered its prevalance lawful and sanctioned thereto, and that the government was based on the Divine law and the principles enforced by Quran. The law of God and the realm of God were in the hands of the Prophet because he was the preacher of His word, and the interpretor and promulgator of his law. He nominated and testated for such persons who happened to be versant with the Divine law and the executors of the Divine trend, its promugators and the interpretors,

The Testament was substituted by the election and the Islam

*. After the demise of the Prophet Abu Sufiyan appoarched Ali A.S. and expressed his regret on others' assumption of the caliphate in persence of Ali, and promised that hewould fill the lanes of Medina with the cohorts and the cavalry Ali rebuked him saying as to since when hehad become the sympathizer of Islam. He aimed at getting a position in government by obliging Ali A.S. with his services offered. When he was disappointed he approached the I caliph where instead of being repulsed his support was sought and his eldest son Yazeed was given tde instrument of governorship for Syria, Perhaps the hon'ble orator hints towards this incident.

was fragmentated, but even today the majority of the Muslim's spread and regards them to be on right. The Egyptian and non-Egyptian authors defend their caliphates through their technical reasonings, though neither those caliphs are alive nor those conditions prevail.

Even today these intellectuals donot excogitate that inspite of the fact that the popular opinion formed an important and reliable principle of Islam but would the general opinion and consensus enforce and be reliable even in cases where the revelation and will were expressly manifest? Could the popular opinion be equal to the commandment?

Leaving these things aside, your argument that there was the general election and some one was thereby elected, be it so, very well but leave that name, and call him the chief, the administrator or the ruler. I donot know, but if you like you can call him a democratic head as well. But why insist on calling him a caliph? The caliph means the successor of God and the Prophet. Is it then proper for the people to appoint the successor to the God and the prophet? The God who is aware of every overt and covert and who knows the people better than even themselves should be denied the right of selecting a successor for himself.

Inspite of all these objections these caliphates were enforced and even today two thirds of the muslim's of the world consider it the lawful Islamic government. Had Husain remained unmoved and kept quiet, as was the caliphate defended by the muslim's. May God forfend! Had not Husain A. S. taken the stand for crusade Yazeed, Muawiya, and Yazeed's successors; Marwan's, Abdul Malik's and Waleed's despotic reigns would have been defended. The type of their government also would have adopted the shape of the lawful Islamic

government and included in it as such. This was the reason why Husain A.S. took a stand and being martyred put an end to the course which the Umayyids had taken to six years after the Osman's caliphate that they might undermine all the fundaments of Islam on every stage and which policy had attained its climax during the regime of Muawiya, and in Yazeed's tenure of caliphate made its way to annihilate Islam consummately.*

The Outcome of Husain's Stand

Husain A.S. prepared for the crusade so that the people might get informed of his intention and action to the effect that the course pursued was not the Islamic. The caliphate of Islam was a position highly eminent both from the religious and temporal points of view. The Islamic caliph can be one who could walk in the footsteps of the Prophet. He is a leader and also a religious guide. But the fiendish Umayyid tree Muawiya, Yazeed and his successors were ihe usurpers most notorious and cruel. Their deeds and actions should not be held equal and resembling to the Islamic commandments or to the deeds of any muslim. the religious leaders should profess that Hussain A. S. revived the religion, and all the deflections after the Prophet of Islam, the fraudulent sway formed by the election and others usurping the caliphate should be exposed and the velums on them are torn. Not even in the capital of Yazeed and Muawiya remains today single just research scholar who happens to be a partisan of Muawiya and Yazeed. Husain A.S. and his bold stand has revived what had been defunct and which has one thousand and one advantages besides, but I donot want to take anymore time of the honourable listeneers.

* Husain A S's real words which he spoke to Marwan are as follows: If Muslims are involved in the administration of some person like Yazeed their Islam will have the final salutations.

O God reckon us all amongst the Shias of Abi Abdullah!

O God enhance in the guidance and in our insight that we may find the way to the verities of Islam and Quran!

O God throw open the gates of Thy grace and Thy lore on us and discard the elements of ignorance, factions and difference from the collective body of Islam!